Mother of Divine Love

Savior of Rome in World War II and Hope of Faithful against Communism

SISTER MARY LUKE BALDWIN, S.S.N.D.

"VOTE Communist!" urge the new red, yellow, and blue posters on hundreds of walls, fences, and lamp-posts in Rome. "Libertas!" declares the ubiquitous red and white shield of the Christian Democrats. Challenges, charges, replies, and counter-charges have been appearing side by side during the past month. The crucial municipal elections in Italy will take place on May 27. Meanwhile the poster campaign continues—particularly in the capital city, Rome.

How strong are the Communists? Where do the Socialists come into the picture? Will the Christian Democrats win? Who knows? But the Catholics of Rome feel no real anxiety. There is more to ponder on the walls of Rome than political posters. Scattered throughout the city are countless street shrines honoring Our Lady. And among the most famous are those dedicated to her whom Pope Pius XII called "the savior of Rome"—*Madonna del Divino Amore,* Mother of Divine Love.

Perhaps it is more than a coincidence that May 27 is on Trinity Sunday. On that Sunday in 1944 the Catholics of Rome made a solemn pledge to Our Lady of Divine Love. Their promise was the culmination of one of the most dramatic episodes in the story of the miraculous image. The picture known as *Madonna del Divine Amore* is a 13th century fresco which was originally painted on the entrance tower of an old medieval castle, Castel di Leva, about eight miles from Rome. It shows Our Lady with the Infant Jesus and two angels. Above the Madonna hovers a dove, symbolizing the descent of the Holy Spirit, the very Person of Divine Love, upon Mary. The feast of *Madonna del Divino Amore* is therefore celebrated in conjunction with the feast of Pentecost. But Pentecost, 1944, was a feast of extraordinary significance.

The well-known image of Our Lady had been venerated since 1740. Through the years thousands of cures, graces, conversions and other favors have been acknowledged by votive offerings at the sanctuary "Divino Amore" and at the numerous street shrines in Rome. But when the war raged around Rome between 1940 and 1945, the celebrated fresco was endangered. It lay in the path of the great battle area between Anzio and the German fortified positions in the mountains. On September 10, 1943 a terrifying bombardment beat for (*Continued on page 7*)

This magnificent Madonna was painted by Jacques Louis David, member of French school, 1748-1825.

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Sect Gets a Face Washing

Jehovah's Witnesses Change Tactics

REV. JOHN A. O'BRIEN

NATHAN H. KNORR succeeded Rutherford as president of Jehovah's Witnesses on January 13, 1942, less than a week after the "Judge's" death. Like his predecessor, he exercises a dominant influence that amounts to an autocratic control of the organization in all countries.

Born on April 23, 1905 in Bethlehem, Pennsylvania, Nathan first came in contact with Jehovah's Witnesses at the age of sixteen when his family, members of the Reformed Church, received some Watchtower literature. The youngster began attending the meetings of the Witnesses and soon was distributing their literature as an active member.

Upon finishing high school two years later, he went to live and work at the sect's chief printing plant and world headquarters at Bethel in Brooklyn, New York. His first job was in the shipping department and later he was appointed to co-ordinate all the plant's printing activities.

DISPLAYING a flair for organization, he rose in nine years to the position of general manager of the publishing office of the plant. This was in 1932, when he was but 27 years of age. In 1940 he became a director and vice-president, and two years later, at 36, succeeded Rutherford as president of both American Corporations and of the International Bible Students Association of England. These are life-time offices.

He is also president of the Watchtower Bible School of Gilead, at South Lansing, New York, the training center for missionaries. He directs the Watch Tower Society's 75 missionary branches, supervises the work of the sect's farms and its radio station WBBR on Staten Island, New York, shapes editorial policy and proclaims what the Witnesses are to believe and teach. In short, all power is concentrated in his hands.

It is interesting to note that, like "Pastor" Russell and "Judge" Rutherford before him, Knorr never saw as a student the inside of a college. But education seems to be no requirement for leadership in the Society, as the members are the least literate of any sect in the United States. Colliers for November 2, 1946 cites the U.S. Department of Justice figures indicating that "less than one per cent of the group have had a college education, while 15 per cent have less than grammar schooling."

To whom does the sect make its chief appeal? Basically, replies Neil G. McClusky, "to the mentally and economically underprivileged." Another investigator, Herbert H. Stroup, reports that the preponderant majority are "noticeably under average in terms of social and economic privilege." Applying the test for measuring social status prepared by Professor F. Stuart Chapin of the University of Minnesota, Stroup found that the greater number of Witnesses whom he studied fell into the categories of "relief cases, poverty" and "working-men."

ACCORDING to the Christian Century for July, 1955, every fifth Witness is colored. The masses of newly transplanted Puerto Ricans of New York and the Mexicans of California and the Southwest have contributed substantial numbers to the sect's membership. Indeed, the organization is making some of its most sizeable gains in backward countries where illiteracy abounds.

How is the sect organized? At the top is the president of the Society, who works through a board of directors. Under the directors are regional servants. (*Continued on page 7*)

GOD LOVE YOU

Most Reverend

Fulton J. Sheen

IMMEDIATELY after the Last Supper, just before Our Blessed Lord went into the Garden of Olives, He gave this strange order to His apostles: "Now it is time for a man to sell his cloak and buy a sword." To understand His words it must be remembered that the hour of sweet fellowship at the Last Supper was quickly passing. The Savior reminds them that it cannot always last. They must go out from the supper table to a cold world of hostility and trial to preach His gospel.

The battle is not against "flesh and blood" but against brutality and the power of the rulers of darkness. Nations make war against the enemy without; Christians wage war against the enemy within.

The seriousness of this battle against the forces of evil in the world, Our Lord symbolizes by the selling of the cloak. The cloak is the symbol of luxury. Sacrifices, superfluities, luxuries must be sacrificed in order to spread a knowledge and love of Christ throughout the world. The cloak is also the symbol of comfort as much as it is a protection against the cold wind and chilling rain. Our Lord therefore suggests that sometimes we must sacrifice not merely our luxuries, but even our comforts, in order to be His soldiers.

This God Love You Column bids the faithful exchange cloaks for swords, their luxuries for a native priest in Japan, their comforts for a leper colony in India, their extra blessings for the sword of a Gospel missionary in Burma. Nothing will so much add to your inner peace as a daily sacrifice to bring the faith to pagan lands.

GOD LOVE YOU to J.O. for $10. "I do a little oil painting as a hobby and of every picture I sell I promised ten percent of the price for the poor." . . . to T.T. for $2. "I was just seven years old and I want you to have my birthday money for the poor children." . . . to W.F.C. for $50. "In thanksgiving for a successful operation and good health." . . . to W.G. "Enclosed you will find a money order for $5. It represents what I have been saving from my lunch money for the past two weeks." . . . to W.F.M. for $10. "I recently started a part time sales job. I promised 50 cents from every sale to the good work you are doing." . . . to B.J.R. "Enclosed is $5. It is the spending money my Dad gave me during our recent vacation trip. I promise to make some kind of sacrifice daily for the missions." . . . to E.S. "Enclosed is $1 I earned baby sitting. I will do without some candy and cake."

A stray earring or cuff link that you have around the house could mean a meal for a starving Korean orphan. Broken eye glass frames could mean bandages for a leper. Bracelets you no longer wear—any discarded jewelry— or old gold—IF YOU WILL SEND IT TO US—will be resold, and the money will aid the poor and the homeless in the five continents of the world.

Cut out this column, pin your sacrifice to it and send it to the Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1x, N. Y., or your Diocesan Director.

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Editors' Views on Current Events

Right or Wrong

'A Detestable Thing' . . . and Still Sinful

IT was a spring afternoon just after school dismissal and most of the third grade were still gathered around teacher's desk when an intricate question came up: Was their pet rabbit a boy or a girl? The teacher held her breath during the ensuing debate, then sighed with relief when one of the little girls proposed the solution:

"Let's be democratic," she said. "Let's take a vote on it!"

Like many older people, she did not realize that things exist in this world independently of our personal opinion.

Such are the "laws of nature and Nature's God," as our Declaration of Independence terms them. Sir William Blackstone, the English jurist, thus explained it in his classic Commentaries:

"As man depends absolutely upon his Maker in all things, it is necessary that he should in all points conform to his Maker's will. . . This will of his Maker is called the law of nature. . . When He created man and imbued him with free will to conduct himself in all parts of life, He laid down certain immutable laws of human nature. . . These are the eternal immutable laws of good and evil. . .which He has enabled reason to discover, as far as they are necessary for the conduct of human actions. . . This law of nature. . . is binding all over the globe, in all countries and at all times; no human laws are of any validity if contrary to this."

This Natural Law orders us to adore God and honor our parents, to avoid murder, theft, lying, and impurity. It is with this last that we are principally concerned today — birth prevention, for in accordance with the Natural Law, St. Augustine 15 centuries ago declared that "Intercourse, even with one's legitimate wife, is unlawful and wicked when the conception of offspring is prevented." That has always been the teaching of God's Church.

As recently as 1931, Pope Pius XI declared: "Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life, is an affront against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin."

"No reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good — 'Evil is not to be done that good may come of it.' "

This is nothing more than plain, old-fashioned Bible religion. The Old Testament records how God killed Onan in punishment for practicing birth control, which God denounced as "a detestable thing" (Genesis 38: 9-10). St. Paul warns that God condemns men and women who, giving themselves up to lustful desires, "exchange the natural use for that which is against nature." Each Christian is bound to "possess his vessel in holiness and honor, not in the passion of lust like the gentiles who do not know God." Those who "live according to the flesh" will meet spiritual death. Marriage must be honorable "in all things, and the bed undefiled" (Heb. 13: 4).

All arguments in favor of birth prevention break down when we recall the sacred and unique character of the human seed. It differs from all others in that when it comes to its glorious maturity, it is the organ of an everlasting soul bearing the image and likeness of the Almighty God. It will live forever, giving glory to God in this life and in the next. Deliberately to waste that seed or to destroy it is abhorrent. To indulge in contraception is to build a barrier keeping God out of His creation. It is a mortal sin.

NEVERTHELESS, the Methodist General Conference meeting in Minneapolis issued what it calls, ironically, a Family Life Statement, calculated to destroy family life: "We believe that Planned Parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God." If he were alive, Chesterton would say that they mean no planning and no parenthood.

As far as we know, they gave no explanation of how, in their opinion, God came to change His mind; of how the Holy Ghost came to make all those mistakes in the Bible; of how what was evil through 19 centuries abruptly becomes good in the 20th; no apology for misleading their communicants through all these years by telling them that contraception was all wrong. There was no discussion of philosophy or Natural Law. Just that flat statement, more categorical than any ruling of Pope or Council.

Oh, yes, there was an oblique swipe at the anti-birth prevention laws which their Protestant ancestors put on the books in Massachusetts and Connecticut while they were in the majority. The Catholics now have a majority in those states and they want those laws enforced. According to the Methodists, it is undemocratic to accept the will of the majority — at least in Massachusetts and Connecticut.

THIS same question came up before the Federal Council of Churches of Christ in America some years ago and a majority approved birth prevention, but their attitude kicked up such a fuss that no action was taken at that time. Indeed, it was repudiated by the Methodist Church South, the United Lutheran Church of America, the Northern Baptist Convention at Kansas City, the Presbyterian Synod at Pittsburgh, the Southern General Assembly of the Presbyterian Church at Montreat, N. C., the General Synod of the Reformed Church, and numerous smaller bodies. At the time, Bishop Warren A. Candler of the Methodist Episcopal Church, Atlanta, Ga., said: "It certainly does not represent the Methodist Church, and I doubt if it represents any other Protestant Church in what it has said on the subject."

Rev. Frederick H. Knubel, president of the Lutheran Church of America, said:

"It is of prime significance that the present agitation for birth control occurs at a period which is notorious for looseness in sexual morality. This fact creates suspicion as to the motives for the agitation and should warn true-minded men and women against the surrender of themselves as tools for unholy purposes."

Dr. William Gerry Morgan, President of the American Medical Association and a Protestant, said that "If this social practice were to be universally endorsed and adopted it would open the door to unbridled dominance of the basest passions and give license to the most widespread physical abuses.

"To establish the habit of thwarting nature is, in the long run, a dangerous practice and invariably leads to moral degradation and disaster. It would strike a a death blow to self-control and to the dominance of the home. The arguments in favor of birth control are subtle and seductively given to self-indulgence and selfishness. I trust that the voice of the leading and thinking men and women of our country will be raised in protest."

BUT the finest answer came in the Minority Report on the question. These earnest gentlemen delivered this protest:

"In view of the widespread doubt among Christian people about the morality of the use of contraceptives, and the scruples experienced by many in making use of them, it appears to these members of the Committee to be the plain duty of the Christian Church, when control of conception is necessary, to uphold the standard of abstinence as the ideal, recognizing it as a counsel of perfection and that Christian morals are much more exalted than is generally supposed. But they would point out that the Grace of God is sufficient for those who are conscious of a difficult and high vocation; and that we have as yet but touched the fringes of spiritual power which is all about us like God's gift of air and sunshine. Those who adventure and trust are rewarded, and they know the joy and strength which accompany all victories of the spirit.

"The method of abstinence is therefore to be used to meet the conditions and situations in which otherwise contraceptives would be necessary. This does not mean that sex relations between married people as an expression of mutual affection are wrong, but they are to be denied when child-bearing is hazardous to the well-being of mother or child in the household.

"That this is possible is shown by the large number of unmarried people who lead chaste lives, and by the number of married couples who practice self-control at all times and abstinence when necessary."

St. Peter

St. John

St. Matthew

St. James, Greater

St. Paul

St. Andrew

El Greco

A Pentecostal Appreciation of a Great Artist

CLARENCE E. GIESE

RARELY do we get the opportunity to view a full series of single portraits of the twelve apostles. Of all the paintings of the twelve in the history of art, perhaps none is more infused with the mystery of the apostolic mission than those by the painter, El Greco.

Domenico Theotocopuli is the real name of this Cretan painter who was born in the year 1541. Although he painted for a time in Italy, he soon moved to Toledo, Spain where he spent the rest of his life. It was here that he was given the name, "El Greco," the Greek. He died at the age of 73 leaving a treasury of masterpieces that have, perhaps, been understood really only since the late 19th century.

For some 200 years after his death, El Greco was considered insane for his painting differed so from those of his contemporaries. He elongated figures, eliminated details and used unusual colors in his desire to express the spiritual rather than the real. Greco captured the vision of men profoundly moved, men transfigured.

The Spain of El Greco's time was an intensely spiritual time of the Inquisition. Like his contemporaries, Saint Teresa of Avilla and St. John of the Cross, he was deeply interested in the mysteries of the supernatural world. To make these mysteries visible to the world was the real challenge that Greco felt impelled to accept. He does not paint with cold realism. His figures are really not of this world.

We find them monumental in scale yet there is no doubt but that the figures are humble in their surrender to Christ. In a sense they are brothers who have Christ in common. They have all experienced the light and the portraits depict them only after they lived a while in this time of enlightenment. The unifying factor in all of the portraits is the total dedication to Jesus Christ.

During the time that he lived, El Greco was not really unpopular. He did find favor with Philip II as a court painter. A number of beautiful altar pieces were also painted by him. His strange vision and distortion caused many misunderstandings and soon after his death, he ceased to be important and people considered him to have been a lunatic.

When we study his compositions, we realize his intense interest in Byzantine art. This influence can be seen in the organization of his figures and in the facial features. Further study reveals that he distorted figures as units of design which were used to fulfill a function in the overall vision. In the case of the apostles, we deal with a single figure, basically resembling a triangle, set into a rectangular space. The folds of the cloth are sweeping and simple and one cannot believe a human figure exists underneath. Detail is deliberately suppressed here to accentuate the strength and the vitality of the head which forms the apex of the triangle. Notice that the head is small in comparison to the body. Notice also the length of the fingers and hands.

At least nine different series of the apostle portraits exist. El Greco considered each series differently, with new enthusiasm and new vision. Finished about five years before he died, this is believed to be the last series of apostles that El Greco painted.

St. Thomas

St. Philip

St. Bartholomew

St. Jude Thaddeus

St. Simon

St. James, Lesser

Our Church is the Way to the Kingdom of God

God dwells in our church as in His kindom. But our church is only a first sketch, so to speak, of the kingdom of God. And this first realization, though still imperfect, is as a parable in stone which must turn our hearts toward the final fullness of the kingdom of God.

You and the Temple of God

CHRISTIANS are the temples of God. Here are three proofs for this:

1. **St. Paul's teachings.** "Do you not know," he says, "that you are the temple of God, and that the Spirit of God dwells within you. . . The temple of God is holy, and you are this temple. . ."

2. **The liturgy of baptism.** Look at the priest's prayers and exhortations: "So conduct yourself that you can from henceforth be a temple of God." "It has pleased our Lord to call this child into His holy temple (the church where the baptism is taking place) so that he can himself become a temple of the living God and the dwelling-place of the Holy Spirit." At the opening of the ceremony the priest says, "Begone from him, unclean spirit (the devil) and make way for the Holy Spirit." This body and this soul, which were Satan's subjects before, are freed by baptism, to become the dwelling-place, the temple, the kingdom of God.

3. **The liturgy of the dedication.** This is of a piece with the liturgy of baptism. Exorcisms, signs of the cross, sprinkling with water, anointments with oil and holy chrism. A church becomes the temple and kingdom of God in a ceremony that exactly parallels that of baptism. The consecration of a church is the baptism of a building. Baptism is the consecration of a man, making him over into a temple of God.

Jesus himself said, speaking of his body, "Destroy this temple and in three days I will build it up again." The body of Christ, in which the fullness of divinity resided, was in strict truth the temple of God. The bodies of us Christians too ought to be temples of God: "You do not belong to me," says St. Paul. . . "Glorify God in your body and in your soul which belong to God." The respect we owe to our churches we owe also to our bodies. They are the temples of the Lord. Our churches will one day disappear. Our bodies, however, are to be confined to this earth for only a time. They will rise once again. They have been consecrated as temples of God. They will remain such for all eternity.

Our church's baptistry is like a fertile womb that brings forth the children of God, as new temples of the Lord. Our church is not just a temple of stone, it is like a seed sprouting. It brings forth an abundant harvest of living temples.

The Vestibule of Heaven

BUT we must lift our eyes still higher. And again it is our church that tells us to do this. At present the Church is scattered far and wide over the face of the earth. This is the time of warfare, conquest, often sadness. A day will come — every Sunday we greet it in anticipation — when victory will be ours. Then there will be only one great assemblage in the city of God.

God dwells in our churches. He dwells even more truly in heaven: "Our Father who art in heaven." Our churches are an image of heaven, according to the hymn on the Feast of the Dedication: "Heavenly city of Jerusalem, blessed vision of peace, built out of living stones, rising even unto heaven. . ."

Everything in our church speaks of heaven: the statues of the saints, the hymns, above all the glorious Christ, whom we receive in Communion so that he might bring us to eternal life.

Now we are in our churches for only short periods of time. In heaven, the definitive home of the people of God, we will abide. Our churches are but stopping places along the road that leads to the kingdom — places that are promises of that better home, not built by men, which has been made ready for us. We stop by in our churches only in order to regain strength for the journey that yet remains.

QUESTIONS

1. Explain how the Church is already the kingdom of God.

2. Think of how "Mother Church" makes us children of God and how our church, especially its baptistry, "the womb of the Church," makes us temples of God.

3. Compare this concept of the Christian being a temple of God with Christ's remark that "the kingdom of God is within you."

4. What positive attitude toward the body is suggested by our being "temples of God"? (See St. Paul on the subject of the sacredness of the body, I Cor. 6).

5. For a most enlightening and readable book on the mystery of the Church see *The Church a Divine Mystery* by Roger Hasseveldt (Fides, Chicago 19).

6. Do you see any relation between the resultant confusion of the Tower of Babel and the "reaching unto heaven" of our church?

The Mystery of the Church

THE kingdom of God is like a mustard seed cast upon the ground. This is the tiniest of seeds, yet it soon grows into a great tree, and the birds of the air live in its branches. So too are our churches. True, they are built out of stones, and stones don't grow, even in good soil. But our churches of stone tell us of another Church — that is, the great society of the children of God.

1. It is the Teaching of St. Paul. Of course, St. Paul didn't know our churches. Nevertheless he compares the Church, the society of the faithful, to a building that is being put up. Speaking to the faithful, he says, "You are built upon the foundation of the apostles and the prophets. Christ Jesus is the corner-stone. Through him the complete structure, in perfect unity, rises and becomes a holy temple in the Lord. Through him you have been made into stones to become the dwelling place of God."

2. It is the Teaching of St. Peter. He uses the bold phrase, "living stones": "Come unto Jesus as to a living stone, rejected indeed by men, but chosen and made honourable by God: Be you also as living stones built up, a spiritual house. . ."

3. It is the Teaching of the liturgy. In the office of the Feast of the Dedication, the vesper hymn repeats the comparisons of St. Peter and St. Paul, that Christians are the living stones of the Church: "Stones carved by the chisel of salvation, and polished by the divine workman's many blows, comprise this building. Fitted closely together, they rise even to the very summit."

Even more eloquent is the Postcommunion of the Mass of the Dedication: "O God who art making out of living, select stones a temple to Thy majesty, come to the aid of Thy people and grant that this additional church may be for Thy Church the cause of an increase in spirituality."

However small our church may be, it is an image of the great Church. The altar is Christ. The foundation is the apostles and the prophets. You are the stone of this church. The statues and windows tell us of the saints. Paintings and pictures tell the story of salvation. The cemetery, where repose our dead, makes present the Church Suffering. And just as the stones are tightly joined together in the walls of the church, so are American Christians joined to those of France, Germany, China, or New Zealand. These too, in their far-off churches, come together to sing the praises of God.

End of the Old Man

EUGENE S. GEISSLER

I—A young man, when he is young, tends to think that life is simple and God is complicated, but an old man knows that God is simple and life is not. In between the child and the old man, the men who work the world are too busy to think.

II—The old man on the road was John's father and the little girl he was pulling in the little wagon was the youngest child of John's youngest son, Charles. There were just the two of them, the old man and the little girl—Annie and "grandpa." He was seeing his children's children to the third and fourth generation.

He tugged hard at the wagon. He was not a light man, nor short. And it was by using his height and weight in a certain way that he was able to move the wagon at all. When the going was easy he would lay his weight into it sideways, and when the going was hard he would turn around facing the wagon; with both hands on the handle, he would bend down slightly and with a slow jerk back up, a bit of a distance at a time. If he had any muscle left, it was in his back and this is what he used to outwit the world—this and the small advantage of weight and height.

He stopped to rest at the top of a small incline; he had to before going on. Though Annie looked up, she didn't really mind his stopping, if he didn't stop too long. For the moment grandpa, the old man, was being favorably compared to her own Daddy, Charles.

III—YES, he was glad to be still useful. He would try to keep it that way. He had noticed often that the really old people often die quickly, especially when winter is breaking up into spring. It was one of life's mysteries to him that spring which is life to the young should be death to the old.

He couldn't remember when last he'd been called anything but "the old man" or "grandpa." Even his sons and daughters got used to calling him grandpa on account of the grandchildren and great-grandchildren. Nobody ever came to see him without bringing the children too. He liked children, especially his grandchildren, but he also felt, vaguely, that even an old man should sometimes talk in grown up terms with grown up people. Not that he wanted to make decisions, solve problems, or even give advice. His wordly ambitions were small. It was rather that the vital spirit in his deadening body was edging, stripped more and more of the things of this world, toward the meaning of life and he wanted to tell, at least to his own flesh and blood, how deeply hidden and evasive was the secret of immortality.

That was it, he was an inarticulate old man struggling with the meaning of life. Maybe that is what old age was for. To have lived and finally in loneliness to search out the depths of the heart, to find all the complications of life flowing by in order to find the pure and simple God.

Had he treated his own father any differently? He couldn't recall that he had. Only little children will listen to an old man. This was life, then. The eternal questions were questions a man must ask himself. They presented themselves in sickness, at the tail end of failures, and, if a man was lucky, in old age. And the answers were always partial, obscure: we see through a glass in a dark manner.

IV—The next day was Palm Sunday. He wanted to make the most of Holy Week—the New Holy Week, the pastor had called it, restored for the sake of the people. It was going to be easy for the people to understand. There would be a big procession; possibly the washing of the feet on Holy Thursday. Maybe the pastor would look around in his parish for "the very least" one. It would be easy for the people to understand Christ's example in the pastor's washing the feet of an old man. An old man was almost nothing.

He labored his way slowly to the main Mass. At the church door he was given a palm. He had come early expecting a crowd, but was surprised that the church filled up so slowly. There were still vacant seats when the pastor started the blessing.

It was disappointing to hear the pastor blessing in Latin again. But then he was explaining the meaning of a procession, and in particular this triumphal procession in honor of Christ the King. We would march around the grounds outside, he said; we would sing the great hymn, *Gloria Laus;* we would march in view of the whole world; we are the Church here. He was a good pastor.

In procession the choir was singing the great hymn in Latin. He had always taken it for granted, why did it bother him today? He hoped his grandchildren who had more schooling than he had, would understand. He was struggling again for the meaning of life.

It was a desperate moment. The cold wind was icy chill on the white of his hatless head. His windward eye let fall a tear on his cheek; he tried helplessly and hopelessly to pull up the collar of his coat around his neck. It was no use. The way things were getting away from him, slipping through his fingers, the very meaning of this procession . . .

The little girl's palm in front of him brushed across his face. Looking down at her, he saw that she was shivering in the cold too, trying to pull herself together against the wind, not understanding either, just marching. The two of them were marching in procession, just marching. What was it the pastor had said about the procession? The two of them were marching, maybe the harder it was to march, the more meaning it had.

He clung with effort to this half-truth, turning it over in his mind, looking at the little girl again and again—pulled along by the tug of her inspiration up the slope.

The procession might have ended thus for him, but when the pastor, back again at the church front, turned the last corner, he came for a moment within full sight of the old man. The old man heard his voice, carried to him on the wind, still singing strongly and clearly—strong man in the prime of life, seized before his time with the secret of God. The words came back to him now, how he had said: in view of the whole world . . . we are the Church. That was it, he wouldn't forget it again. He had the secret now and wouldn't let it go. Little girl, old man, priest, and Christ . . . we are the Church. Warm tears filled his eyes. He could not restrain himself, the pressure was on him from within himself to pull himself up erect in one proud and manly gesture. As he did so, he felt a sharp pain in his chest.

The pain never left him again, but back in his pew and the warmth of the church he allowed that the cold in his head and the pain in his chest were two of the big changes of Holy Week.

V—Four days later the priest was at his bedside. The last thing in this life that the old man saw, more clearly than usual, was his pastor at the foot of his bed anointing his feet.

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In the book you see generous praise by Sup't. of Catholic Schools in Green Bay, Wis. Diocese, and the frank book review from St. Francis Seminary in Milwaukee, cc luding: "The work is highly recommended to parents by a number of cautious priests."

Excerpts from Msgr. J. D. Conway's recent review of this book in The Catholic Messenger, follow: "I don't mind giving him (the author) a free assist, because the book well deserves a boost."—"It will prevent the curious little mind from experiment, shame, and feeling of guilt." "And above all, it will establish that confidence and frankness which is going to be so necessary ten or twelve years later when real problems arise. And thus will save 'teen agers from coming to me, or some other priest, with questions they wouldn't dare ask mother."

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Alitiena in Ethiopia is of very sacred memory. The Blessed de Jacobis built the Catholic Church there and the Blessed Ghebre Michael was ordained in it. The same church was burned in the religious persecution of 1881. Little has been able to be done since, to repair it. The Bishop has notified Rome that the situation is very grave. $2,000 are desperately needed to restore the church, an historic sanctuary of faith. $1,000 for a modern little rectory and $2,000 for a school, where the Pentecostal Fire of the Holy Spirit will control the fire of satan. May these words of one good benefactor inspire you, "They need a Chapel. My family and I (living and dead) need prayers. For the glory of Our Lord in the Blessed Sacrament, in reparation and thanksgiving, I enclose check." Come, O Holy Spirit, Father of the poor, come and kindle in us the fire of thy love.

BRING FLOWERS OF THE FAIREST

Let's not forget the Queen of the Angels, the Queen of the May, during this, the month of Mother Mary. Perhaps you could donate a $30 STATUE or $15 PICTURE in her honor or help to equip one of her Chapels, in thanksgiving for a favor received or in memory of the deceased.

Mass Kit	$100	Chalice	$40	Vestments	$50
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"Give them virtue's sure reward, Give them Thy salvation, Lord; Give them joys that never end." In Spring, the beauty of nature blossoms forth. This is true of the supernatural also, as we are now preparing our little ones, in their Baptismal Innocence, to blossom forth spiritually through FIRST HOLY COMMUNION. The DIVINE LIFE will be their SOLACE IN THE MIDST OF WOE. We are trying to dress them as best we can. Will you furnish $10 FOR ONE COMMUNION SUIT?

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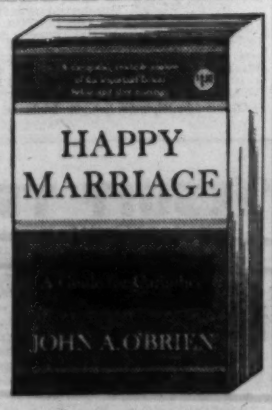


Deep in the heart of every youth is the hope and aspiration that he will make a success of that great enterprise and found a home where he, his wife, and children will dwell in an atmosphere of peace and love and happiness. To enable him and her to realize that dream is the purpose of this new book. It presents not only the findings of the social sciences but also the sure guidance of Christ and His Church.

It is designed to guide young people in the selection of a suitable helpmate for life and to assist the married in deepening and stabilizing their happiness. It undertakes to accompany the young in the eager and tense days of their courtship, to stand at their side at the climactic moment of their wedding, and to follow them in their expanding family life.

Archbishop Cushing's preface in the book sums up its purpose this way: "When more than one marriage in four in our country ends in shipwreck—and Catholics are not entirely strangers to this tragedy—we must welcome every solid effort to bring to the aid of the institution new vigor and vitality. By re-emphasizing for our times its sacramental character, Father O'Brien has done just that."

313 pgs. $1.50 per copy

OUR SUNDAY VISITOR, Huntington, Indiana

A Guide to Family Entertainment

Looking and Listening

JOHN E. FITZGERALD

Those Roman Collars

SOMETIMES I wonder what the world of looking and listening would do if the Catholic Church suddenly went out of business. Luckily for everyone concerned, it won't. But it is interesting to note how much the clergy appears lately in the various entertainment media. Sometimes its **about** the clergy and sometimes the show is **by** them. Lookihere.

John Fitzgerald

F'instance in the movies we've lately had a navy chaplain **(Battle Stations)** of colorless characterization; a pistol-packing pseudo-padre **(Left Hand of God)**; a cute curly-headed curate who urged Jane Wyman to keep lighting candles to St. Andrew's statue (not to the saint) in **Miracle in the Rain**, etc. Movies are educational in many ways. I've learned many things about my faith from them. For example all cinema parsons (excluding Louella) usually call everybody "My son."

There also seems to be a tendency on the part of casting directors to pop crooners into cassocks. I guess it all began back when Bing Crosby did so well in **Going My Way.** Then Frank Sinatra got the role of a priest in the **The Miracle of the Bells.** Following this, Rita Hayworth's **pro tempore** husband, singer Dick Haymes, donned a collar in **St. Benny, The Dip.** The latest to my knowledge was musical wailer Johnny Ray as the priest in **There's No Business Like Show Business.** I can only hope and pray that no one decides to make a film with RCA-Victor singing star Elvis Presley. Yike!

But good films are among the bad ones, and such movies as **The Prisoner** and **End of the Affair** take their places with **The Fugitive, Maddalena, Miracle of Our Lady of Fatima** etc. as well done films.

Over in the North American College in Rome, the seminarians are studying films and their effects. It's a forum planned by Bishop Martin J. O'Connor, president of the Pontifical Commission for Motion Pictures, Radio and Television, with two other priests and Prof Gian Luigi Rondi, Rome newspaper critic and lecturer on Cinema Culture (whatever that is) at the Gregorian University. They had four films: **Death of a Salesman, Stagecoach, The Bicycle Thief** and **The Desperate Hours.** The professor reviewed each film and the seminarians then pitched in their criticism. They sought to find "the unconscious influence put in our mind by what our eyes have seen and our ears have heard." They stressed the importance of such a study to future priests because "the movies are the most diffusive and efficacious means for the communication of ideas."

Though the television people might question this last statement it's good to see positive means taken to determine how much influence films have on us, and how they can be improved. Regrettably there's not much being done in this country. While Chicago's Adult Education Centers had a Film Forum back in April and Marquette's Institute of the Catholic Press had an American Arts Festival a few weeks ago, these steps forward only emphasize the fact that artistically we're still in swaddling clothes.

PERHAPS radio has been the most outstanding media for religious work. For 16 years the Sacred Heart Program — The Voice of the Apostleship of Prayer — has done excellent religious work on radio and now has plunged into TV. You can find more about this fine inspirational program and when you can view it by writing to the headquarters at 3900 Westminster Place, St. Louis 8, Missouri.

The National Council of Catholic Men has just set up a combination radio-TV department headed by Richard J. Walsh. The Council's main offices at 1312 Massachusetts Ave. N.W., Washington 5, D.C., turn out two weekly radio shows and handles film for uses of TV, schools and parishes.

Just a couple of weeks ago the Ave Marie Hour celebrated its 21st Anniversary. It's come a long way since that Sunday afternoon when New York's station WOR broadcast a dramatization of the life of St. Mary of Egypt. Father Anselm of Graymoor started it and Fr. Alcuin Egan S.A. continues it; but there were many priests and laymen behind its growth. It had supernatural guidance in its growth, too.

Back on the feast of the Immaculate Conception in 1947 a package arrived at the Portland, Oregon, home of Dorothy McGinley. It was a statue. Her former boss, before she became a Red Cross field worker in Italy, was Fr. Frank Gartland, C.S.C., noted youth leader and now editor of Catholic Boy. Through him she had offered the statue to the gray robed priests who were known as the Franciscan Friars of the Atonement. The Holy Cross Father wrote the priests at their monastery at Garrison, New York. He explained how Dorothy had met the noted sculptor Franz Mersa. Mersa regretted how radio in America was so secularized and explained how he was creating a statue to be entitled "Our Lady of the Airwaves." When the statue arrived at the upstate New York home of the Friars of the Atonement, it was set up and later an inscription was placed on its base. It read: "Our Lady of the Airwaves." With arms outstretched, Mary, Queen of the Universe, stands atop the globe from which radio waves dart in every direction. And Mary's rosary encircles the globe—a golden chain binding the world and the children of God together.

"Under the loving protection of 'Our Lady of the Airwaves' the Graymoor Friars place the *Ave Maria Hour* with a prayer that it may be an instrument in bringing God's grace to countless people throughout the world."

In the month of Mary 21 years later, the prayer has been answered.

THE Stage has been catering to the collar in a number of recent productions, too. Blackfriars are winding up their play-about-priests, *Age and Grace*, very shortly and *The Righteous Are Bold* is on tour. *Cradle Song*, begun off-Broadway, did so well that NBC-TV did a fine job in bringing it to home screens recently.

And the home screens have seen the secret of the confessional treated on both *Climax* and *Crossroads*. Ministers and rabbis are also appearing more on TV these days, but it's sad to say that they're usually quiz show contestants. While I have no objection to watching clergy use their wits on TV to earn some money for worthy causes, it doesn't look good to me otherwise. One minister appeared as an expert on Jazz and took home some loot recently. It irritated me not so much that he specialized in jazz —we have a jazz expert in one of our own Paulist Fathers—but that he tried to tie in jazz with religion. To my mind, one is a form of music; the other a form of worship. Good jazz is good just like anything else — but its connection with the salvation of souls to me is dubious.

Perhaps the happiest combination of music and religion (jazz music, that is,) is in the new ABC-Paramount album, *Brother Matthew with Eddie Condon's Jazz Band.* In this new release (ABC-121) there's the answer to those who might wonder about the relationship of jazz and religion. Brother Matthew is the former Boyce Brown — one of the best alto saxophone men in the business. But Boyce is in another business now—Souls. As a Servite brother he helps bring souls closer to the Supreme Happiness that is God.

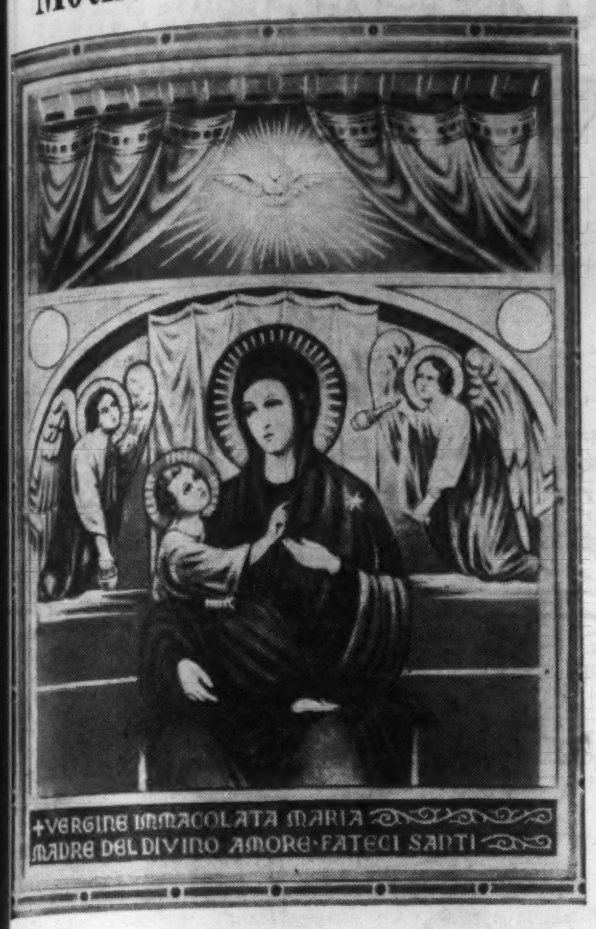
In his spare time, he keeps up his avocation of good hot music that can bring joy to those same souls. As Fr. Hugh Calkins, O.S.M., says: "Any good thing can be offered to God as a gift showing our love. Any good thing can become a holy thing because it is offered to God. Jazz music is essentially a good thing. Brother Matthew shows in this album that jazz music creation and dedication to religion are compatible in the same person.

"The royalties from this album will aid Missions of the Servite Order, especially in South Africa. How appropriate that American musicians are helping African peoples through jazz music. For the greatest practioners of jazz are the descendants of Africa's peoples."

And the album?—really good!

BY the time you read this I'll be somewhere deep in the heart of Texas and on my way to Hollywood. Tell you more about it next time.

Mother of Divine Love



(*Continued from page 1*) twenty minutes on the very hill of Castel di Leva, but no one was injured and nothing was damaged. Those in the area attributed this remarkable fact to the intercession of the Madonna.

As the war grew worse, the image was "exiled" to Rome in February 1944, and was kept for veneration in the Jesuit church of St. Ignatius in the very center of the city. In May the Allies broke through the southern front. Would Rome become a battle-field? As danger increased His Holiness, Pope Pius XII, declared a special octave of prayer to Madonna del Divino Amore—beginning on May 28, Pentecost, and ending on June 4, Trinity Sunday. On the final day the Catholics of Rome spoke seriously to the Mother of Divine Love:

"Today, on the feast of the Most Holy Trinity, the Catholics of Rome solemnly promise before the venerated image of *Madonna del Divino Amore.*

1) that they will restore habits of Christian austerity to their lives;

2) that they will contribute according to their means to the building of a Sanctuary and a religious and charitable institution at Castel di Leva as a reminder for centuries to come of the grateful devotion of the Roman populace toward the Most Holy Madonna of Divine Love."

That evening, June 4, 1944, the German troops retreated; Allied armies freed the city without any resistance. Rome was saved! On June 11 the Holy Father left the Vatican and came personally to the church of St. Ignatius where he renewed the pledge and declared *Madonna del Divino Amore* "the Savior of the City."

Devotion to Mary as the Mother of Divine Love is gradually spreading to other parts of the world. There are churches named for her in Canada and Egypt. The fundamental spirit comes into focus best in the ejaculation urged upon all who come to "Divino Amore"—"Immaculate Virgin Mary, Mother of Divine Love, make us saints."

Saints, then! But saints are the work of the Holy Spirit. And saints are the answer to communist posters and materialist complacency. The walls in Rome give us something to think about. Take a street-car ride along Viale del Policlinico and see the block long array of "thank you" plaques surrounding a picture of the Madonna. Look hard, too, at the shrines on Via Merulana, Via Corso d'Italia or one of a dozen other Roman streets. What will you think? Thoughts of faith and hope! Elections? Don't worry! No matter what the outcome, the Mother of Divine Love, Mediatrix of graces, has things in hand. And what she can do—and has done—for Rome, she can do and will do for the rest of the world. In a world of hate and distrust and international tensions, she comes to us with a reminder that the Holy Spirit, Divine Love, comes to renew the face of the earth. What shall we say to her? How address her? The Holy Father has spoken to her for us. The doctrinal depths in his words, the breadth of his petitions, the virile confidence in the power of her mediation will help us pray to her during these days of the Pentecost season.

"You know, oh Mary, the needs of your people and of all the Church.

"Teacher of Truth, Center of Knowledge, you dissipate the errors of the mind. You calm the errors of the heart . . . You inspire love for virtue and passion for good . . .

"Grant faith, harmony, and peace to the family; infuse and confirm in public leaders full knowledge of their responsibility, their strict obligations toward religion, morals, and the temporal good of all . . . Have pity on the poor, the imprisoned, the persecuted by law, the suffering, the infirm, the sick and unfortunate.

"*Madonna of Divine Love,* conserve the fire of this Divine Love in the hearts of your children; refresh it in the hearts of the fervent, give it new life in the hearts of the tepid, re-light it in the hearts of the indifferent who have let it die; set aflame again this love in the poor souls who have lost it through sin.

"And may your unlimited, consoling, maternal benediction, Mother of Divine Love, descend on everyone, on all who pray to you. Amen."

Jehovah Witnesses Change Tactics

(*Continued from page 1*) Thus the United States is divided into six major regions consisting of 154 zones, which in turn are composed of innumerable local companies. In charge of each of these divisions is a representative appointed by the Society. The regional servant makes few personal contacts with local groups but works mainly through zone servants.

Each zone servant is in charge of many local groups. His job is to spur the members of the local group to distribute their quotas of literature. During his visit he audits the financial records, chastizes or praises the local leaders, and holds private conferences with any Witnesses who feel the need of his advice. The usual result of the inspection is an unwelcome increase in the group's literature quotas. "Call at more homes and sell more books and magazines," is the inspector's customary prescription.

The local group or congregation is called a "company" and is directed not by a pastor but by a service director. Under him are company chairmen, service committees, a secretary-treasurer, store keepers and individual members. The local place of meeting is called a "Kingdom Hall," as the Witnesses never apply the term "church" to their meeting place.

For the most part Witnesses rent vacant rooms above stores, frequently in down-at-the-heel districts of the city. When any company achieves an average attendance of more than 200 at its Sunday evening meetings, a new company is formed and some of the Witnesses are assigned to the new meeting place.

In each company some of the members are "publishers" and others are "pioneers." Publishers are members who give part of their time to "field work." They are the men and women who have other jobs but who spend much of their spare time—evenings, Saturday afternoons and Sundays—in missionary work. Publishers are not paid, but they receive the literature at a discount and thus make some profit from their sales.

How much time do they give to such missionary work? The Society expects a minimum of sixty hours a month. Thus on the Field Service Report Card which each publisher is to turn in at the next company meeting there is printed the reminder: "Quota: 60 hours, 12 back-calls, and one book study can be attained by diligence and regularity in the service."

On that Report Card the publisher is requested to list his "field-service activities for the entire day" on such detailed items as: total books sold, total booklets sold, hours of field service, new subscriptions gained for Watchtower and Consolation magazines jointly and separately, and the number of back-calls made. From a glance at such a Publisher's Field Service Report Card the reader can get an insight into the source of much of the missionary zeal of the average Witness: constant pressure from the "service director" of the local company and from the Brooklyn headquarters working through its "zone servant" to get out and deliver.

Just imagine the missionary services that would be rendered the Church in America if each Catholic man and woman would devote his evenings, Saturday afternoons and Sundays to calling at homes, winning back the fallenaways, selling Catholic books and pamphlets, and getting subscriptions for all our leading Catholic magazines.

Think of the hundreds of thousands of lapsed Catholics that would be reclaimed and the millions of converts that would be won each year if every Catholic would devote sixty hours each month to such missionary work.

The pioneers of the Witnesses of Jehovah are full-time workers, at least to the extent of devoting not less than 100 hours a month to missionary work. Though pioneers may receive some slight financial aid from headquarters, their principal source of income is in the form of a discount on the literature they purchase from the Society and sell at street-corners (*Continued on page 15*)

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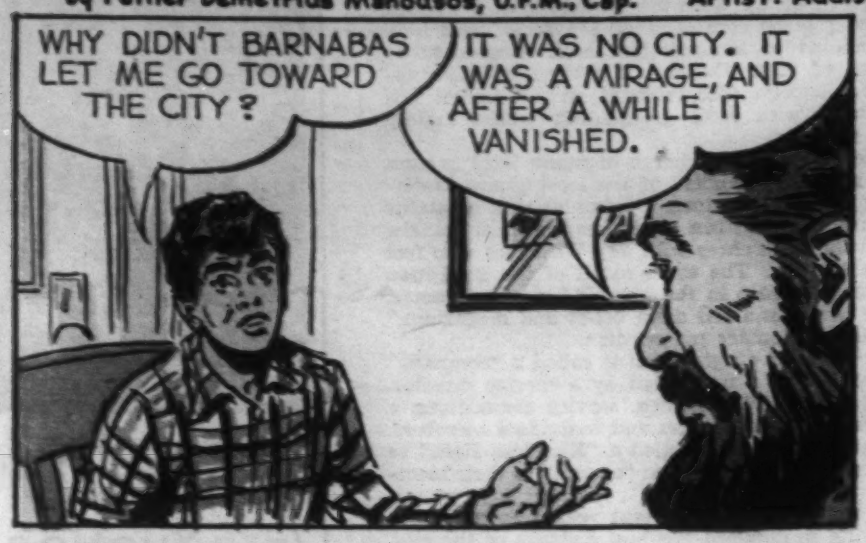

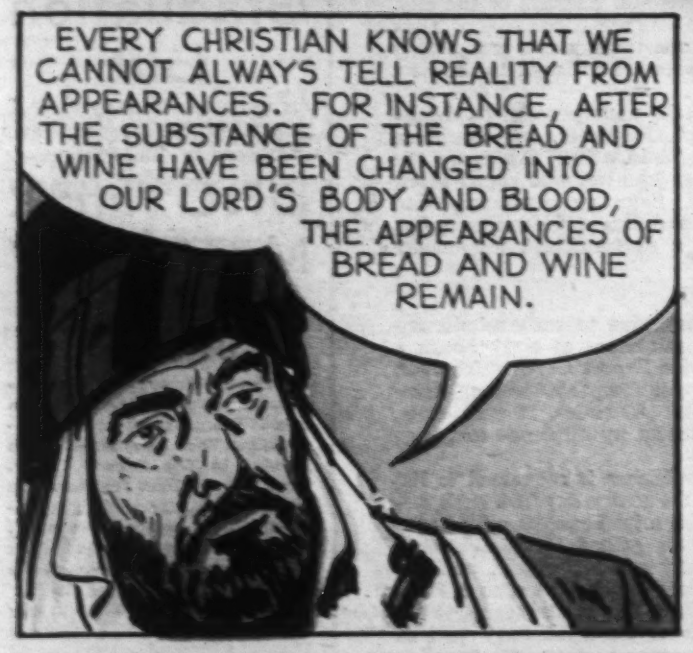

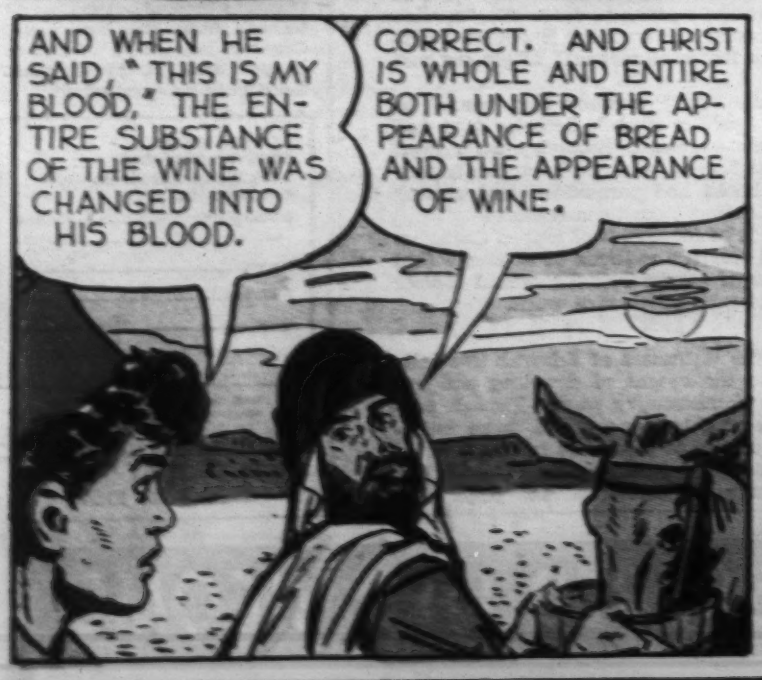

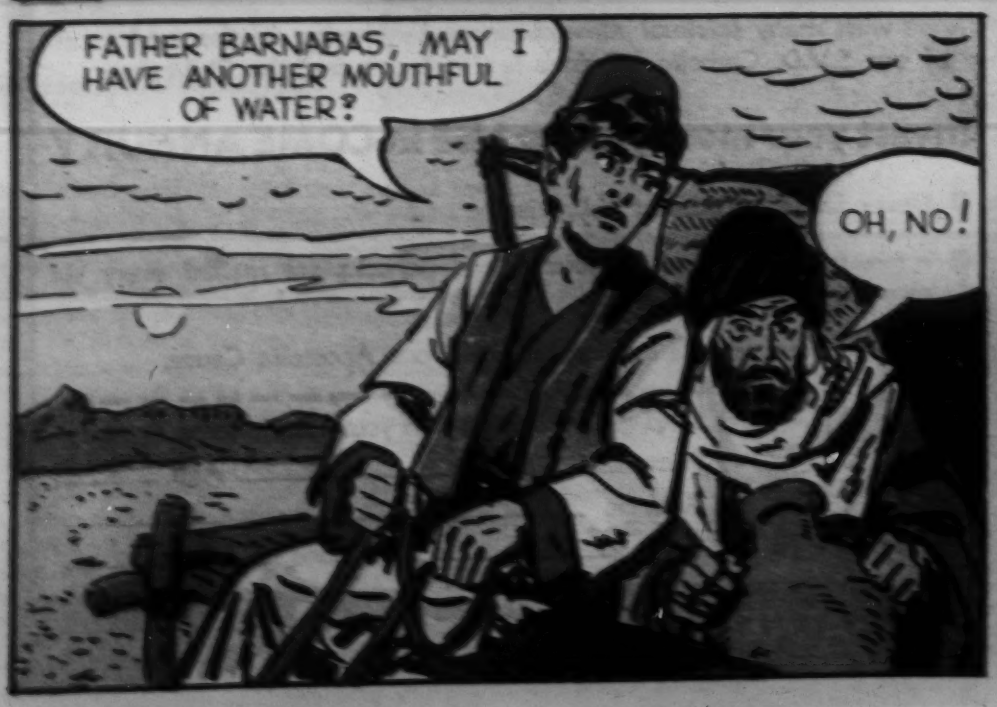

NEXT WEEK: THIRST.

Tom Casey by Bill Hackney

Artist Rick Hackney

ROGER

The Children's Week

Father Albert Nevins, M.M., Editor

This Week in the Bible

Jonas and the Whale

AFTER the days of Eliseus, God's anger was provoked by the wickedness of the people of Nineve. He chose another prophet, Jonas, to go to the city to preach penance, for the sins of the people had become very great.

Jonas, however, knowing God's goodness and mercy, was afraid that if he preached to the pagan Ninivites they would do penance, and the Lord would spare them. He felt they deserved to be punished. Jonas decided to run away to a place where he would be safe from God. He boarded a ship that was sailing for Tharsis. However, one does not run from an everpresent God. The Lord sent a terrible storm that heaved and swelled the sea. The sailors were afraid the ship would sink, and began to pray to God for help. The sailors seeing that the storm was getting worse, decided to cast lots because they felt that someone on board had angered God. When lots were drawn, Jonas was found to be the guilty one. He confessed his sin and told the sailors to throw him overboard. Since his sin had brought danger upon the men as well, they willingly threw Jonas into the sea.

The storm immediately stopped and the sea became calm. The Lord sent a great whale at the same moment. It opened its huge mouth and swallowed Jonas whole. The prophet remained alive for three days and nights inside the whale's stomach. All this time, Jonas kept praying to God for help.

God heard his prayers and on the third day, the whale threw Jonas out of its mouth onto dry land again.

God then told the prophet to go to the city of Ninive and preach forgiveness. He left immediately. The people of Ninive were frightened because they realized how wicked they had been. The king and all his people fasted and did penance. Because of their repentance, God had mercy on them. Jonas, seeing that God had spared Ninive, was angry and troubled, fearing that he would be thought a false prophet, since he had predicted the doom of the Ninivites.

The Lord, wishing to show Jonas just how unreasonable his anger was, caused a huge vine to grow during the night. The next day its shade sheltered him from the scorching rays of the sun. The following morning, however, God caused a worm to eat into the root of the vine and it withered away.

When the sun had risen, its strong rays beat down on Jonas' head and he was so hot from the day's heat that he wished to die.

God then said to Jonas, "Here you are grieving and dejected because this spindling vine has perished. And you neither planted it nor made it grow. Should I not spare this great city of Ninive with its thousands of people that have not previously been taught to know right from wrong?"

How much compassion God has for those who sorrow for their sins! So that the people might know of God and His goodness, Jonas the prophet was sent to the great city of Ninive and became the first missionary.

—O.T., Book of Jonas.

Quiz of the Week

Who Am I?

NEXT to each name listed below, write the number of the sentence which tells you about the person:

St. Madeleine-Sophie Barat .....
Frederic Baraga .....
Jonas .....
Polycarp of Smyrna .....
St. Paul .....
Graham Carey .....

1. I was inside a whale for three days and nights.
2. I am among the foremost authors of American Indian literature.
3. I founded the Society of Religious of the Sacred Heart.
4. I am one of the "Fathers of the Church."
5. I wrote a book telling about the different ways that animals use their tails.
6. I wrote special letters to my converts to correct false teachings.

Answers found on this page.

Builders of America

Frederic Baraga

THE first bishop of Marquette, Michigan was Frederic Baraga. He was born in Carniola, Austria, in 1797, and came to the United States in 1830. The remainder of his life was spent in the Indian missionary field.

Father Baraga founded the Ottawa and Chippewa missions in Michigan, and was appointed first bishop in July, 1853. He is among the foremost authors of American Indian literature, and composed the first known Chippewa grammar and dictionary. He also wrote in Slovenian, his own native language, a work on the history and customs of the American Indians.

Bishop Baraga loved the Indians with a warm-hearted devotion. Catholics, non-Catholics and men of all positions in society loved and respected him in turn. He was considered an ideal man, Christian and bishop.

Streets, towns, counties and even post offices have been named in his memory! Bishop Baraga is an excellent example of saintliness in action.

Poem of the Week

The World's Music

THE world's a very happy place.
Where every child should dance and sing,
And always have a smiling face,
And never sulk for anything.

I waken when the morning's come,
And feel the air and light alive
With strange sweet music like the hum
Of bees above their busy hive.

The linnets play among the leaves
At hide-and-seek, and chirp and sing;
While, flashing to and from the eaves,
The swallows twitter on the wing.

The twigs that shake, and boughs that sway;
And tall old trees you could not climb;
And winds that come, but cannot stay,
Are gaily singing all the time.

From dawn to dark the old millwheel
Makes music, going round and round;
And dusty white with flour and meal,
The miller whistles to its sound.

The brook that flows beside the mill,
As happy as a brook can be,
Goes singing its own song until
It learns the singing of the sea.

For every wave upon the sands
Sings songs you never tire to hear,
Of laden ships from sunny lands,
Where it is summer all the year.
And if you listen to the rain
When leaves and birds and bees are dumb,
You hear it pattering on the pane
Like Andrew beating on his drum.

The coals beneath the kettle croon,
And clap their hands and dance in glee;
And even the kettle hums a tune
To tell you when it's time for tea.

The world is such a happy place
That children, whether big or small,
Should always have a smiling face,
And never, never, sulk at all.

—*Gabriel Setoun*

Quote of the Week

"A half-truth is a whole lie."

—Yiddish

Chat of the Week

'F' is for Fathers of Church

FATHER RAY GRIBBIN

BEFORE He died Our Lord told His Apostles that there would always be people who would not believe in Him. He said that His Church would have to work hard, all of the time, to keep the Faith from being changed or lost.

Of course, what Our Lord said would happen did happen. We learn about some of the things that enemies of the Faith did when we read that part of the Bible called the New Testament. We learn that St. Paul had to write special letters to his people to correct the false things that they were being taught.

St. Paul and the other Apostles did their work well. But after they died the work of protecting the Faith of Jesus had to go on.

Most of the time it was the bishops who taught the people the truth and preached against falsehood. But, little by little, the enemies of the Faith began to do more than just talk. Some of them wrote books against the Faith. And these books had to be answered.

Sometimes the bishops themselves wrote books to answer the false teachings of the Church's enemies. At other times the bishops let special writers do the work for them.

The books that many of these men wrote were a great help in protecting the Faith. Even today they help us, because they show us that the things we believe are the same as the things that the Apostles believed and taught.

Now the holy men who wrote these books, long, long ago, are called "Fathers of the Church." They were all great men, because they loved the Faith of Our Lord more than anything else in the world and they wrote to protect it. In fact, the first three Fathers of the Church —Clement of Rome, Ignatius of Antioch, and Polycarp of Smyrna—are all saints.

For a long time it was hard to get copies of the writings of the Fathers of the Church in English. But now it is easy. So why not make up your mind now that someday you are going to read at least a little bit of the writings of these great men?

Book of the Week

THE TAILS BOOK

MOST children love animals and have a curiosity about them. We have a really fascinating book we want to tell you about this week that describes thirty different animals and why they have tails!

Did you know that when a dog wags his tail, he is really "smiling"; that the peacock is a show-off; that certain sheep in Asia and Africa store food in their tails just like camels store food in their humps? And did you know that a kangaroo uses its tail as a third "leg"?

These are only a few of the interesting questions that THE TAILS BOOK (Sheed & Ward, 840 Broadway, N.Y. 3, $2.50) will answer.

Graham Carey begins each story in his book with a letter of the alphabet, and we think you will like the entertaining illustrations done by Francis Dahl.

You will find THE TAILS BOOK amusing as well as instructive, and marvel at the uses that animals have for their tails!

Saint of the Week

St. Madeleine

ON May 25th, we will celebrate the feast day of St. Madeleine-Sophie Barat. She was born in 1779 in Burgundy and was the youngest child in her family. Her brother, Louis, was her godfather and it was to this brother that she owed her exceptional education.

Louis became a priest in the order of the Fathers of the Faith. He called Madeleine-Sophie to Paris to train her for the religious life. It was through Louis that Madeleine met Father Varin, who wished to organize a society of women wholly devoted to the worship of the Sacred Heart of Jesus.

Father Varin told Madeleine of his project. With three companions, Madeleine made her first consecration on November 21, 1800. This marked the foundation of the Society of Religious of the Sacred Heart. The first convent was opened in September of 1801 at Amiens.

In 1806, Madeleine was elected superior general. Mother Barat's wisdom, humility, strong and holy hand made her beloved by all who knew her.

The Society of Religious of the Sacred Heart is now spread over almost the whole world. Mother Madeleine-Sophie Barat died on Ascension Day in 1865, and in 1879 she was declared a saint.

This Week's Score

Cut this out and paste it in a special notebook. Before going to bed, check off the duties done. Can you make 100% this week?

	Morning Prayers	Evening Prayers	Rosary	Homework	Family Chores
Sun.					
Mon.					
Tues.					
Wed.					
Thur.					
Fri.					
Sat.					

Father Conroy Talking

Grailville

WE'VE said it so many times here that some must wonder when we're going to turn the record over and try the other side—but here we go again! *If there is anything which youth needs today it is a challenge.*

As an example of what we mean we would like to call the attention of our young unmarried feminine readers to a notice which reached my desk this week—and which certainly bears a challenge! A Grail Institute for Overseas Service will open in Brooklyn this summer. We think some of you ought to know about that.

As you know, the Grailville program which was initiated in 1941, was founded to form "centers of Christian life" adapted to the needs of certain areas. These areas are both local and international and the Grailville program aims to send young lay workers to these places—lay workers who are thoroughly grounded in the principles of Christian life and who are actually striving for perfection as lay people.

Think you're drifting? Is your life so far rather pointless? Are you one of those talented bored people who go to the same job day after day with no particular goal in mind?

Look into the Grail Program. You might find a glorious and challenging opportunity to put your typing or secretarial ability to work in Asia, the Pacific or Latin America where the Church is in desperate need of Catholic lay workers to assist the clergy.

Protestant youth jump at a chance like this. How about us?

For further information on the Grail movement write to Grailville, Loveland, Ohio. Tell them Father Conroy sent you.

THE SACRED HEART . . .

ALSO lying on our desk this morning is a book with a familiar picture on the back cover. The picture almost seems to break into a pleasant smile and say, "Hello, Father Conroy!" It's our old friend Father Francis Larkin, National Director of the Enthronement of the Sacred Heart.

Father Larkin has just written a booklet published by the Catechetical Guild, St. Paul 2, Minn., and we are glad to call it to your attention. The book is entitled "Enthronement of the Sacred Heart."

Father Larkin on his many wide swings about the country often stops in here. It was on one of those visits that we integrated devotion to the Sacred Heart in the now well-known FIGHTING 69th movement for decency and purity among our nation's youth.

Anything which could challenge men like Father Damien, the "Leper Priest" and Father Mateo to such heroic labors in the Church certainly ought to hold a special appeal for our youth. These are *"men"* in every sense of the word and if love of the Sacred Heart can do that for them—well then our youth ought to know more about it. And I can tell you that many a FIGHTING 69th Campaigner has learned to be a *man* through practicing devotion to the Sacred Heart.

When some one asks me the secret for the success and phenomenal growth of the FIGHTING 69th since its founding in 1949 (now more than a million members) I always answer without hesitation, "The Sacred Heart."

This year marks the 100th Anniversary of the Extension of the Feast of the Sacred Heart to the entire world. That's one of the reasons Father Larkin has brought out this fine little book. One fifty cent piece will get it for you and you *should* have it.

DANCING . . .

IF the musical standards as set in Vienna, ancient stronghold of the classics mean anything, then American popular dance music has not made the grade of so-called good music. I have a news service release on my desk which states that in the Austrian National Ballroom last month, the five dances which were presented there as a "contribution" to the art of dancing were the waltz, slow waltz, the foxtrot (danced by your fathers and mothers) the slow foxtrot and the tango.

Also danced as exhibitions were the Latin American rhumba, the pasadoble and the mambo. I presume these dances were being studied or, if you will, sort of on trial as contributions to the art of dancing.

American swing was not presented and therefore, not discussed.

This will probably not set so well with devotees of our swing, jitterbugging or the rock 'n roll, but it should be remembered that historically Vienna is the dance capital of the world and remains so even after two brutal occupations by the Nazis and the Russians.

There are no people anywhere more devoted to dancing than the Viennese so their conception of the dance as such is not to be written off as that of a people who don't know what they are talking about. And the fact that the foxtrot was accepted as a contribution to the art of dancing demonstrates that our popular music was not ruled out only because it was American.

There must have been some other reason and the supposition is that the reason for or against the music presented was strictly cultural. So take it from there.

GOD'S PRIESTS . . .

THE psychologists say that young people are not naturally generous. They have to work at it. It must be developed throughout a life time. They say this explains why the small infant grasps at everything and that his fists are always clenched.

Corky was only five. So he should not have been too generous. My first surprise was when he walked in the CYO Building and made himself acquainted. Then he said he'd like a job and would work for nothing. Liked everybody there, that's why.

After several phone calls establishing identify and clearing with his Mother we gave Corky a job—emptying one large and well filled wastepaper basket every day. I must say I was afraid he'd fall in the basket someday and then we would never have known what happened to him. Probably would have thought he didn't show up for work. So we had Martha, our secretary, look after *that*!

Came Christmas and Corky had been faithful to his duties. Only missed now and then. We thought we'd treat Corky to a visit with a down-town Santa Claus. I contacted Santa at the North Pole and told him to be sure and bring along something for Corky. The number I called to arrange all of this was that of Rog Kendall, well known Elkhart policeman who did—you know what—in his off hours during the Christmas season.

Corky and I showed up at the big department store one afternoon. Rog, I mean, Santa Claus greeted Corky with a big cheery laugh and said, "Well, Corky, what can I give you for Christmas?" With that Santa reached in his voluminous pockets for a sack of striped candy.

But he never got to give it to Corky. The little fellow stopped him—and me—and several customers, short when he replied, "Give me? I brought *you* something. You're always giving everything away. I thought you ought to have something for Christmas, Santa!" And with that Corky handed Santa a piece of candy he concealed in his pocket. Then Corky said, "Come on Father, let's go. You don't want to stand there and watch him eat it, do you?

And Corky led *me* out . . .

OPERATION VACATION . . .

THIS is just about the last call for volunteers. School will be out soon and there won't be the opportunity for organizing this annual activity of the FIGHTING 69th.

Operation Vacation is the annual FIGHTING 69th Novena to St. Mary Goretti, Patroness of the movement. The Novena begins on July 1st and ends July 9th—feast day of the Saint.

For information on the novena and on the FIGHTING 69th write to Father Conroy, FIGHTING 69th Headquarters, OUR SUNDAY VISITOR Building, Huntington, Indiana. Special novena pamphlets are ten cents each. FIGHTING 69th pledge card and explanatory leaflet are free.

Write *now*. Today! Don't miss Operation Vacation!

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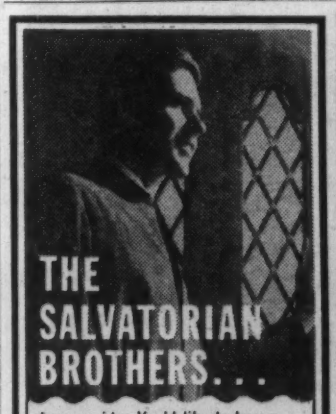

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Our Sunday Visitor HUNTINGTON, INDIANA

Charlie Callahan's

Sportscasting

Milwaukee And The Weather

ONE of the reasons there was a hesitancy in allowing Milwaukee to have a National League baseball franchise had to do with spring weather in "cokeville." It was claimed that the weather would be so bad during the spring, in this slightly northern metropolis, that it would be impossible to break even financially . . . and when you are in the sports promoting dodge, breaking even or doing a bit better is most important.

The last couple of years, with good spring weather, the Milwaukee Braves have led both leagues in total attendance. This time, the weather has been just as bad as certain pessimists said it would be. So, a prediction: the Braves will still lead both leagues in total attendance . . . and will also lead the National League in most games won and fewest lost. One half of the World Series will be in Milwaukee. Wait and see.

SPEAKING of Milwaukee, one can also speak of Marquette. A story broke a few weeks ago that about 35 candidates had dropped off the Marquette football squad during spring drills. There were a few headlines bruiting with the inference that Johnny Druze, the new coach, was "too tough."

It might be worth mentioning that about 35 to 40 boys usually quit every major university football squad every spring. This is not a criticism of those who drop out. They see they are not going any place, and the golf course looks nicer and nicer.

Johnny Druze, in his first head coaching assignment, I'm sure can be characterized as a "tough" coach. He is a guy who captained the rugged Fordham "Seven Blocks of Granite" team of 1937. At Boston College and Notre Dame, as end coach, and head scout, he spent 13 years tutoring winning teams, and turned out more than a few All American wingmen. He's a quiet person, a student of people and of football. In his own quiet way, he's a rugged man. And his football players, to a greater or lesser degree, will be rugged, courteous and manly. A "tough" coach? Yes. "Too tough?" No.

MAUREEN "Little Mo" Connolly, possibly the greatest woman tennis player of all time, has turned professional. She has joined the advisory Staff of Wilson Sporting Goods Co. Her competitive career ended, unfortunately, in 1954, because of a serious leg injury. And she was then only 20. From 1951 through 1953, she was named the United States woman Athlete of the Year, and the number one U.S. woman's player

What brings "Little Mo" to mind is not her turning professional, but rather the reading about another youngster with a Celtic name—Nancy O'Connell, of Highland Park, Ill. She's only 15, but last December walked off with four titles in the U. S. girls' indoor championships. Remember the name. Nancy O'Connell.

ONCE upon a time, St. Mary's College, of Moraga, Calif., had outstanding football teams. Without further comment, I'll run verbatim the following news release received from St. Mary's College:

"Under intensive training for the upcoming Jumping Frog Jubilee held at Angeles Camp, Calif., on May 17 through 20 are the two entries from St. Mary's College, Aristophanes II and Galloping Gael.

"The two frogs, residents of the Moraga campus, are under the care of Jumping Frog Committee chairman Al Collins and trainers Roger Sopher, Charles Micone, and Don Calcaterra. Both a special diet and training technique are being employed.

"Committee members are confident that the frogs can approach if not better the world's amateur record of 16 feet 10 inches."

ADD noted Catholic sports writers . . . Arthur Daley, sports columnist, New York Times. A grad of Fordham Prep and Fordham University, he is a youngish looking 52. Began writing career at Fordham where he was sports editor of school paper. Played baseball, basketball and a little football while at Fordham. Started working for the Times sports department a couple of months after graduation. On the day he was hired, the news was given to him by Bernard Thomson, then sports editor, by Thomson introducing him to a staff member and saying: "Meet Mr. Daley. He's decided not to be a millionaire. He's going to be a newspaperman." He started on general sports work, and one of the big assignments, early in his career, was that of covering the second Tunney-Dempsey fight, in 1927.

For a great many years, he did a good deal of basketball and pro football work. Altogether, he has signed stories on 30 different sports for the Times. On Christmas Eve of 1942, his phone rang at home. It was Ray Kelly, the Times sports editor. Kelly said: "John Kieran is writing his last Sports of the Times column for tomorrow. Drop whatever you're doing and write one for the following day. You're to continue at it until further notice."

He's been at it ever since. Arthur is married to the former Miss Betty Blake and they have four children, two boys and two girls. Two weeks ago he was awarded the 1956 Pulitzer Prize for his sports reporting in the New York Times.

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This is the Church

Balancing the Books

RT. REV. MSGR. JOHN S. KENNEDY

A WOMAN was surprised and a little discomfited by the unaccustomed scrutiny which her small son was giving her from across the room. But she was pleased when he broke a rather long silence to say, "Mother, you're pretty, did you know that?" This small, homely story is hardly the thing to be reminded of as one reads Father Henri de Lubac's magnificently resounding book, *The Splendour of the Church* (Sheed and Ward. $3.50). Yet somehow it occurred to me.

Msgr. Kennedy

The reason, I think, is that the perceptive and eloquent French Jesuit is, throughout his treasure-heavy 289 pages which have been admirably translated by Michael Mason, urging and helping us to look searchingly on something we take for granted and think we know exhaustively, our holy Mother the Church. If we do so, we shall cry out at the splendid beauty we discover.

Although this is not a book which that freakish person who does his reading while running can master, neither is it a formal treatise. It has the trappings of immense learning; the quotations from the Fathers, the Popes, the theologians, the poets are almost innumerable. But they are gracefully worn and always further the purpose of the work; which is to encourage mind and heart to consider and rejoice in the identity and glory of the Church.

The fine balance of sanity is here everywhere evident. Father Lubac goes deeply into the heart of mystery. He treats of the Church as the Mystical Body of Christ, as reaching from eternity to eternity, as the Sacrament of Christ (showing Him forth and communicating Him), as our family, as our home. This he does with a lyric touch. Yet he never departs from the solid ground of doctrine. Nor does he ever become esoteric, or even fanciful, making one feel that he writes for only an intellectual elite. And he squarely faces practical difficulties.

Indeed, much of the book would seem to have been occasioned by views and developments recognizable by anyone at all cognizant of contemporary currents within and without the Church. Strictly avoiding controversy and seldom naming those whose ideas he is refuting, the author dissects and answers prevalent errors which have done great harm.

He deals brilliantly with the Church in the world. He gets to the nub of the inevitable friction between Church and State. He convincingly demonstrates that, contrary to superficial popular belief, the Church is indeed the mother of freedom and the herald of unity. He shows the very minor worth of that admiration of the Church which is inspired solely by her human greatness (she is an effective sign of Christ, or she is nothing).

He is particularly good, and his words are particularly timely, when he takes up temptations concerning the Church. That, for example, of false zeal, using unworthy means in her cause or turning the Church into one's own private property or making a gospel of one's own prejudices. Or that of a sociological attitude. Or that of negative criticism and sterile complaining.

Here he reminds us that we have not the same commission as, say, a St. Catherine of Siena. "Sanctity is not common," he says, "and the sincerest goodwill has neither the same rights nor the same privileges. And both competence and opportunity may be lacking; even if a given criticism is a fair one, we are, nevertheless, not always justified in making it. In addition, we have to bear in mind this important fact; that today we do not have the same situation as existed in what we call the Christian centuries. Then, everything happened within the family circle, as it were; and irreligion was not perpetually on the lookout to turn this, that, and everything into account in argument."

He keeps insisting on our obligation rightly to represent the Church. Her mission is to make Christ present to men. This she does to us, her members. "But she should also be in her members what she is in herself; she should be *through* us what she is *for* us. Christ should continue to be proclaimed through us, and to appear through us."

In this connection, while discussing the Church and the Eucharist ("the Church produces the Eucharist, but the Eucharist also produces the Church"), he touches on the priesthood of the laity. He makes a sharp distinction, of course, between this and the priesthood of the ordained. But he rightly states and emphasizes that the Christian people "really plays a priestly role in relation to the whole world as it celebrates its 'spiritual worship.'"

The reading of this book, which must be a slow process if it is to be successful, will give anyone a richer appreciation of the Church. It will also strengthen his love of the Church. And he will be a strange specimen indeed, if it does not move him to be more exactly and persuasively representative of the Church.

LIVING JOURNALISM

DESPITE what you have read in the papers concerning the Monaco wedding, a journalist can be a man of sense. If he is, he acutely realizes that his work is ephemeral. Flushed with life today, it is dreadfully dead tomorrow. There are exceptions. Occasionally a gathering of journalistic pieces, presented in book form, proves this. Such a gathering is to be found in *A John LaFarge Reader*, selected and edited by Thurston N. Davis and Joseph Small (America Press. $3.50).

The reviewer who decides to dip into the book, to refresh his memory of those many articles by Father LaFarge which he has read in *America* and elsewhere, finds himself reading page after page with concentration and pleasure. How well, in a non-showy way, Father LaFarge has written for the press. What wisdom he quietly, sometimes humorously, dispenses. What a range of interest and information he commands.

Some of these pieces have an autobiographical cast and link up the present volume with the delightful *The Manner Is Ordinary*. But most of them treat art and literature, religion, the Church and the world, social action, Russia and Communists, and human relations.

This journalism lives on because, to begin with, it was thought through. It states and applies unchanging principles. It evidences a shrewd knowledge of the modern world. It is profoundly and benignly Catholic. It reflects a spirit of understanding and of love. Here, one thinks, is the way that problems should be faced, and here the way in which they will be solved.

NEEDED DIRECTION

FITTINGLY to represent the Church, as Father de Lubac would have us do, we are in need of spiritual formation and constant spiritual refinement. Getting apt direction along these lines is not easy. In order to supply it to members of an apostolic group under his guidance, the late Father Leonce de Grandmaison, S.J., wrote a series of conferences now published in English under the title *Come Holy Spirit* (Fides. $2.95).

The conferences are brief and lapidary. Without pietistic stuffing or ornament, they hew to the bones of spiritual doctrine. This is tersely presented. But every spare sentence is provocative of thought. Father de Grandmaison obviously knows whereof he speaks, and he has a way of putting his propositions so that the reader sees both their validity and their application to himself and makes his own reflection upon them.

This is basic and austere teaching. If followed, it will train one's attention on essentials and make one clear-eyed and resolute in address to clearing away rubbish and building substantially.

The latest book from Father Raoul Plus, S.J., is *Inward Peace* (Newman $3.) A footnote indicates that, in part at least, it was occasioned by Rabbi Joshua Loth Liebman's *Peace of Mind*. But it is far different from that curious work in being concerned with true spiritual peace. This it defines and prescribes for in a manner both practical and inspiring. A small book, it can produce great spiritual fruit in the person who uses it well.

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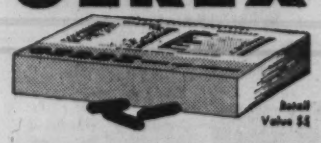

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As I Was Saying . . .

The Day of the Revolution

DALE FRANCIS

REVOLUTIONS in Latin America are something people laugh about. They're like stories about the Scotsmen who are supposed to be stingy and Irishmen who never pass up an opportunity for a fight. The Latin Americans, people say, must have their revolutions and they are all in good fun, something to add a little dramatic touch to a musical operetta or a Humphrey Bogart movie, but are of no importance in themselves. And that is what you may think, unless you remember that blood is splattered on the streets and immortal souls are brought to quick judgement for which they may well be ill prepared.

Dale Francis

We had a revolution and this is what it was like in Matanzas that day.

The day had started out eventfully for us—there was a snake on the porch where the little boy was playing and I killed it. I bragged to Barbara that it was almost as big as I am, and she went out and looked at it and said it must have shrunk after death or I was a much smaller man than I looked.

I was listening to Monitor when the news bulletin was flashed. If I'd been listening to a Cuban station I wouldn't have heard about it—there wasn't a word permitted on the air or in the newspapers until a couple of days later. The announcer said rebellion had broken out in Matanzas and since that is only about 25 miles away I went over to see what a revolution is like.

There were no cars on the road to Matanzas, but twice jeeps loaded with soldiers went speeding by me headed for the city. Just outside the city there is an agricultural school where ordinarily on Sunday afternoon there are hundreds of people, baseball games, volley ball games, visitors in little clusters.

This day there was just one fellow, wearing shorts, practicing basketball shots, driving in, eluding imaginary defenders, making the shot with a twist of his body. I thought to myself that perhaps the only shooting I would see was this, a guy shooting baskets, and that was the way it turned out.

In Matanzas there were almost no cars on the street but as I drove in there were people standing together and when I came to the first barracks area I was stopped by soldiers carrying sub-machine guns. I had to get out of the car. Whether it was because I am an American or because I was wearing only a shirt and the outline of a gun could have been seen, I wasn't required to hold up my hands to be searched as I saw the soldiers searching some other men. They went through my car carefully, then waved me on.

When I came within a couple of blocks of the bridge that leads to the city hall and then to the plaza, I saw the bridge was blocked by many soldiers and guarded by machine gun emplacements.

A man waved a forefinger at me in the familiar negative motion to tell me a car could go no further. I explained I wanted to get across the river and he assured me this was impossible. "Could I walk?" I asked. "Yes, and be shot," he said and they all laughed. Then someone called to me, "Senor, can I help you?" It was the young man who is the bartender at the Hotel Gran Paris. I explained in my faulty Spanish I wanted to get across the river. "It is impossible," he said. "There is a revolution." I said I had heard of this but I wanted to get across. He shrugged his shoulders and got into the car. Half a dozen others got in with him.

THEY guided me around the city to another bridge that was open. We stopped at the home of Bishop Martin but he was in Havana. I said then I was going to drive to the plaza. My passengers got out and I drove alone.

As I neared the plaza I saw an ambulance. I stopped and tried talking with the Red Cross men. "Un momento," one of them said and came back with his commanding officer, a captain who spoke English.

"It is nothing," he said. "Some foolish men attacked Matanzas barracks. It is all over now or will soon be." "No more trouble?" I asked. "It was no trouble at all, it was nothing," he said.

"Then no one was hurt?" I said. He laughed and repeated my question in Spanish and the others laughed, too. "I counted 14 dead," he said.

After I left the ambulance drivers I drove on towards the plaza. I've told you before about the plaza at Matanzas, the confusion, the noise, the crowding people.

Now the plaza was empty. There were no people in sight. Over on one corner an empty bus was parked. The stores, the coffee shops, the taverns, the lottery stalls, all were closed.

THREE blocks ahead of me was the city hall and I saw the streets were crowded with soldiers. As I drove closer they waved me to a stop and a man with a drawn pistol came up to me.

"No entiendo Espanol," I said as he told me I was not permitted to drive my car here and that I should turn around immediately. "No entiendo," I said.

"Americano!" he called out to some other soldiers. When they came closer he asked if any of them spoke English. They all shook their heads. Then an officer came up to me. He explained in polite Spanish there were difficulties and it would be well for me not to be in the area. I thanked him, drove on to the first corner, saw it was a one way street, went on to the street with the city hall and urged on by waving hands, turned and went back.

My car radio was turned to Monitor and from time to time the newscasts told of the trouble in Cuba as though the fighting was still going on. It was over and the dead were dead. Many of the rebels had escaped. One man told me he had seen one and knew him and knew where he was at the moment, but he would not tell the soldiers.

It was such an impossible revolution. There was never the slightest possibility of success. If by some chance the rebels had taken the barracks they would soon afterwards have been routed and killed. It was always from the beginning just an appointment with death and they could not have helped but know it. It was not for some high principle, there is no likelihood that freedom would come from such rebels even if by some miracle they had succeeded. It would only have meant new masters.

Someday soon there will be a memorial erected somewhere near Matanzas and on it will be 15 names—my friend the Red Cross officer had not seen one body—and this will be what they died for, a cheap little monument like many others.

THERE will be other such quixotic adventures—two days before this day in Matanzas I wrote a column in which I said you could feel the trouble in the air and it is still there.

And I got to wondering why. The men of Cuba are like children. The women are more mature. Some of the men peddle and buy the lottery tickets. Some carry around their fighting roosters. Some wear the long white shirts that make this look like a nation of dental assistants. Some cluster in little groups like the guys who used to hang around Magoteux Drug Store and Smitty's Pool Room in my own home town. And then someone sells them on rushing out to die.

I got to wondering who. There was no chance that success could come from it. All that could come from it would be more difficulties for Cubans. The newspapers were thrown under censorship, the mails are no longer free, civil rights are gone. Who would want this?

Then I remembered the New York Times reported that the outlawed Communist party had 50,000 members in Cuba and I remembered they were centered in this Matanzas province. The Communists aren't going to take over Cuba—the United States wouldn't stand for that. So the Communists are too smart to even try.

But the Communists wouldn't want tranquility in Cuba. They want confusion, they want people to be unsettled. Batista is their enemy but they need him to keep a strong hand on the people and they need enemies of Batista to keep the fermentation under way.

I don't know that the Communists were behind this. But it could be and in such futile wasting of life as that in Matanzas no one could gain anything except those who wanted only more confusion.

There was martial law declared that afternoon, the streets had to be cleared by seven o'clock. I drove home, saying a prayer for the dead, despising the killing of men.

'Apostolate to Aid the Dying' Notes Anniversary

'My Daily Prayer' Movement Started 25 Years Ago

In the Apostolate workshop at St. Clare convent in Cincinnati, Sisters of the Poor of St. Francis tine, sort and pack the "My Daily Prayer" cards, read and answer letters.

THE Apostolate to Aid the Dying, which is the group primarily responsible for the distribution of the "My Daily Prayer" cards composed by the late Rt. Rev. Msgr. R. J. Markham, will note the 25th anniversary of its founding on June 5, 1956. The jubilee celebration will take place at St. Clare Convent in Cincinnati, Ohio, which has been the center of Apostolate activities for the last 23 years. It will be highlighted by a solemn Mass of Thanksgiving attended by many of those who were most closely associated with the man who founded the Apostolate as a means of reaching *"every soul everywhere."*

Sponsors of the 25th anniversary celebration are the Sisters of the Poor of St. Francis, who, after the death of Monsignor Markham, were commissioned by the Archbishop of Cincinnati, the Most Rev. Karl J. Alter, to continue the work of the Apostolate. The Rev. Herman H. Kenning, Chaplain at St. Clare's is the Acting Director.

There will be much discussion at the aniversary celebration about ways and means of attaining a wider distribution of "My Daily Prayer." Even though the January 1956 annual report of the Apostolate reveals that more than six million copies of the prayer have already gone forth from the central office, the need for additional copies is still very great. To die in the love and friendship of God — in the state of grace — will always be an indispensable requisite for eternal salvation. "My Daily Prayer" helps people do just that. It contains all the acts necessary for salvation — Acts of Faith, Hope, Love, and Perfect Contrition. *Used sincerely,* this prayer can bring a person, baptized or unbaptized, into the state of grace.

Those closest to the Apostolate feel that in the case of many, mainly non-Catholics, "My Daily Prayer" is just about the only practical aid, outside of prayer itself, that can be given. A well-known passage from Monsignor Markham's greeting to the recipient of the prayer card is certain to be quoted frequently. "He (God) wants you to . . . be perfectly happy, for all eternity, in the world to come. . . . 'My Daily Prayer' will be a wonderful help in attaining this all-important end. Say it earnestly and fervently. Make it a real prayer. Let every word come from your heart."

The Apostolate's 25th anniversary has occasioned the writing of several articles and of at least one booklet. One of these articles still unpublished is entitled "Highway to Heaven, Twenty-five Years of Leading Souls to God." It gives a comprehensive history of the development and distribution of the "My Daily Prayer" cards, viewed as an outgrowth of the priestly zeal of the founder of the Apostolate.

The statistics quoted in the article are enough to challenge anyone's imagination. The prayer card has literally circled the globe dozens of times. The list of languages in which it is presently available is strongly reminiscent of a United Nations roll call.

Facts contained in the article are drawn exclusively from the records of the central office of the Apostolate. "My Daily Prayer" is not copyrighted and no one really knows how many times or in how many languages it has been reproduced.

Those who best know the Apostolate to Aid the Dying want to make the 25th anniversary celebration a challenge to all good Catholics who have some non-Catholic friends whom they would like to help spiritually. In the "My Daily Prayer" card, they think that they have a way — a very convenient way. The prayer card is attractive and available in different sizes and styles, among them a hand-tinted edition. The prayer even has been transcribed into Braille for the blind. It can be given to anyone without offense. There is nothing about it even to suggest that it is of Catholic origin. It has the approval of ecclesiastical authority and the endorsement of eminent theologians, but the **Imprimatur** is omitted on the card by special permission so as to make it more acceptable to non-Catholics.

To the directors of the Aposolate an anniversary celebration is very much in order. Twenty-five years after its first appearance, "My Daily Prayer" is bringing peace and salvation to souls on every continent of the globe. It is time for thanksgiving — and prayers for even greater things in the future.

The work of the Apostolate has been fully explained in a brochure by Rt. Rev. R. J. Markham, S.T.D. A summary of this brochure, as well as other explanatory literature with a few samples of the "My Daily Prayer" card, will gladly be sent free to anyone asking for them. Write to: Markham Prayer Card Apostolate, 60 Compton Road, Cincinnati 15, Ohio. Interesting incidents of the Founder's life and work are recorded in "The Merciful Monsignor and His Apostolate of the Prayer Card" by Alberta Schumacher. Copies of this book can be obtained from the Markham Prayer Card Apostolate.

Jehovah Witnesses Change Tactics

(*Continued from page 7*) or in their door-to-door calls. Sometimes it is possible for a pioneer to combine his missionary activities with another job from which he gets his chief livelihood.

Special pioneers are required to devote a minimum of 140 hours a month to field service. They receive special assignments from headquarters: start a new group in a town where there is as yet no organization, assist a company in need of help, or take charge of a company. Pioneers graduated from the Bible School of Gilead may be sent overseas as missionaries or appointed to administrative posts. The pioneers are the backbone of the organization.

Under Knorr's regime the Witnesses have undergone a face-washing and a hair-combing. Finding that Rutherford's campaign of vilification and hate brought widespread resentment, Knorr toned down the attacks upon other religions and consigned the "judge's" vicious and lurid literature to the scrap pile. He has replaced the one-foot-in-the-door technique with courtesy, tact and friendliness, and he is getting much better results.

Their creed? It's a nightmarish concoction of ancient and modern heresies with some naive inventions of Russell and Rutherford thrown in for good measure. They deny the doctrine of the Trinity, the divinity of Christ, the immortality of the soul and the existence of hell. They hold that Lucifer and Jesus are sons of God and that Christ is the same person as Michael the Archangel, that all business, governments and religions are the inventions of the devil and that Sunday schools and Mother's Day are his tools.

They believe that the spiritual heaven has accommodations for only 144,000 chosen souls and that all other faithful Witnesses will find their heaven on this earth after Armageddon, which is just around the corner. They assert that smoking is forbidden by Leviticus and that blood transfusions are proscribed in the Acts of the Apostles. Looming up above all other tenets is that of the imminent establishment on earth of Jehovah's "New World Kingdom," into which only the Witnesses will march in triumph.

In 1950 Knorr described this terrestrial paradise in the following glowing terms: "An earth on which no natural disasters occur; on which your fellow creatures enjoy health and permanent youthful beauty and vigor and where never a hospital or graveyard mars the grandeur of a perfectly cultivated land." Such is the terrestrial Eden which, like the houris promised by Mohammed to his faithful followers, is promised to the Witnesses who ring enough door bells and sell enough Watchtowers.

The simple, untutored sincere members who constitute the rank and file of the Witnesses are hungering for food and are being fed husks. Their zeal is worthy of a better cause. We must welcome them into our homes, let them quote their dozen memorized texts, then show them from the Scriptures the blinding evidence of the divinity of Christ, the establishment of His Church on earth, His bestowal of authority upon it to teach all mankind and His promise to be with it all days "even unto the consummation of the world."

No matter how pestiferous and cantankerous the misguided Witnesses may be, they are the children for whom Christ died and whom He loves and wishes to have in His fold. They are our brothers, and we must love them, be patient with them, pray for them and help lead them to Christ.

Prayer, patient instruction, kindness and love will, with God's grace, enable us to share with these groping brothers the precious treasure of our holy Christian faith. Refreshed by the Bread of Angels and nourished by His divine life, these sincere souls will then direct their crusading energy to the spread of the faith of Christ. They will repay us by demonstrating with what tireless effort and stubborn zeal we too should strive to win all men for Jesus Christ, Our Lord and King.

(Editor's note: This series of articles, "Light On Jehovah's Witnesses," is now available in pamphlet form at 10c each. It is ideal for parish pamphlet-racks, schools, study clubs and convert instruction. Send in a dollar for 15 copies. Price per hundred $5.25.)

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Limited space prohibits telling you more here but if you will write me I will reply at once and tell you how I received this wonderful relief.

MRS. LELA S. WIER
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P. O. Box 2695
Jackson 7, Mississippi

NERVOUS

My name is John Winters and "nerves" made my life miserable — that simple, every-day kind of nervousness which can cause such untold anguish. I was jumpy, jittery, irritable, couldn't sleep, almost frantic at times. No one seemed to understand. I was growing older, full of fears and anxieties about my job, family affairs, health. I read books on how to conquer "nerves". I took vitamins, tonics, even powerful sedatives which I hated. Then one day a famous doctor told me about the new discovery of a remarkable "safety factor", now compounded in a formula of highly approved medical value for both men and women. This new medicine calms and tranquilizes the nerves and is never habit-forming. I am so happy I want everyone who suffers to know about this wonderful way to help you feel calm all day, sleep well at night — to feel free from the fear of "nerves". But the story is too long to tell here. Please send your name and address and I'll send you the most welcome news in years. John Winters,
30 East 48th St., Apt. 506, N. Y. 17, N. Y.

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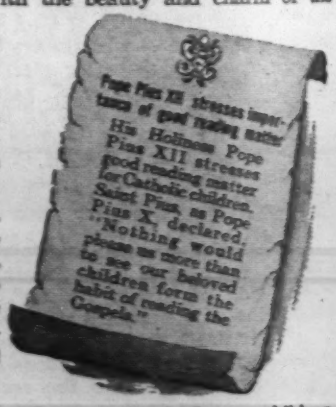

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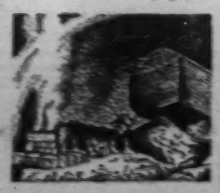

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